

“ On the meeting house at Monk Bretton being pulled down, this inscription, remarkable on several accounts, was removed to the new meeting house which was erected at Barnsley, in 1815, and there it was placed in the porch. It is as follows:—[Wording follows.] The person who presented land for this graveyard was Mr. George Ellis of Monk Bretton, a member of a quaker family who long resided there. By deed of gift in 1658 he conveyed to several trustees therein named a parcel of ground at Burton for a burying place for the people called Quakers, on which was afterwards erected a meeting house, etc., but which meeting house was subsequently taken down, and the materials carried away in consequence of a more commodious meeting house having been erected at Barnsley. The death of George Ellis took place, according to the Burton Register, on the 23rd 6 mo. 1676, when he was buried in the graveyard he had presented.”

Friends in Current Literature

THE memory of John Dalton, whether as man or scientist, deserves to be kept green, and we welcome the recently issued treatise by Professor W. W. Haldane Gee, Dr. Hubert Frank Coward and Dr. Arthur Harden, giving the history of John Dalton's lectures: *John Dalton's Lectures and Lecture Illustrations*, from Volume 59, Part iii., of "Memoirs and Proceedings of the Manchester Literary and Philosophical Society," Session 1914-1915 (Manchester: 16, George Street, price 1s. 6d.). It consists of 66 pages of matter and twelve well-executed plates. The discovery in the House of the Manchester Literary and Philosophical Society of a roll of diagrams, 150 in number, many of which "were annotated with the unmistakable handwriting of John Dalton," now carefully cleaned and preserved, led to the publication of a summary prepared and elucidated by comparison with the Dalton manuscripts also in possession of the Society. The summary is to be followed by a more detailed description of some of the lectures.

Dalton was but twenty-one years of age when, at Kendal in 1787, he ventured upon a lecturing career in addition to his school duties. No information is forthcoming as to the success of the venture. A framed copy of the syllabus is in possession of the Society. The next syllabus was dated 1791, and the profit and loss account of the lectures with its error in casting is reproduced in Plate II. Among the items are "Candles 4/10½," "Sundry small expenses 1/4½," "Profit and Loss, gained £6 4s. 6d."

In 1793, Dalton went to Manchester to teach Mathematics and Natural Philosophy, remaining there six years. In the winter of 1803-04 he was engaged to give a course on Mechanics, Electricity, Magnetism, Optics, etc., before the Royal Institution, London. His first lecture he wrote out in full—read it to Sir Humphry Davy, who from the furthest corner of the room listened and criticised. Then Davy

read and Dalton became the critical audience. Next day it was delivered before some 150 persons and Dalton was complimented. After this he ceased to write, depending on experiment and verbal illustration. He received 80 guineas for the course. In several succeeding years he lectured at Manchester, purchasing apparatus for the lectures at a cost of £200. The Society is in possession of some of the most important pieces. The lectures of 1811 produced nearly £130, respecting which he wrote to his brother Jonathan that it "exceeded any I have had before." He also lectured in Leeds and Birmingham.

In 1820 he gave Electricity the first place in his lectures; in 1824 he became lecturer on Pharmaceutical Chemistry in the newly established School of Medicine and Surgery. In 1825, when he advertised his six lectures on Meteorology, he stated that he had begun to register his meteorological observations thirty-eight years before, the Aurora Borealis being the "principal cause" inducing him to do so.

In 1835 he lectured at Manchester on the Atomic Theory to a crowded audience anxious to lose no word that fell from his lips, and this was the last public lecture of which any record has been found. In January, 1836, the Directors of the Manchester Mechanics' Institution presented John Dalton, D.C.L., F.R.S., President of the Literary and Philosophical Society, with an inkstand, which was bequeathed to the Society in 1851, and has been in regular use at its meetings ever since.

The general sketch of his lecturing career is followed by a brief description of eighty-four Natural Philosophy diagrams, illustrating Mechanics, Heat, Optics, Acoustics, Electricity, Meteorology and Astronomy, and fifty-three illustrating the Atomic Theory. A few remain unclassified.

The plates, besides one already mentioned, present *inter alia* the syllabus of Dalton's lectures at Kendal, 1791; tables of twenty and thirty-five elements respectively with atomic weights, the composition of water, ammonia, carbonic acid, nitrous oxide and various acids; also heat in an atmosphere and *in vacuo*.

We shall await with interest the promised detailed account of certain lectures.

The Mycetozoa and some questions which they suggest (London: Simpkin, 94 pp., 2s. 6d. net) is the title of a delightful little treatise by Sir Edward Fry, G.C.B., and his daughter, Miss Agnes Fry. The appearance of the second edition, bearing date 1915, brings it before us. The prefatory note states that it is "substantially a reprint of the first edition," which appeared prior to the second edition of Arthur Lister's descriptive catalogue of the Mycetozoa, issued by Miss G. Lister in 1911. [For this and other points referred to, see THE JOURNAL, xii. 84, 85.]

It is an interesting coincidence that important works on these minute "living things" should be the result of researches of two eminent contemporary Friends, in each case ably assisted by a daughter.

The book is well worth perusal by the average reader, because in some ninety pages of large clear type, many of which contain admirable monochrome illustrations, he can gain some knowledge of the subject in language not over-weighted with difficult technical terms. The familiar name of "myxies," which "rhymes with pixies," is humorously introduced on the first page in preference to the word "slime-fungus," the anglicised form of the German "Schleimpilz."

Many references appear in the booklet to the works of Arthur Lister and Miss G. Lister, already referred to, to whom "all students of myxies are under the deepest obligations."

In an early paragraph "myxies" are cautiously defined as "living things"; towards the end their position is interestingly discussed, and "the life circle of the myxie" is happily described as exhibiting "a curious alternation of individualism and collectivism—a harmonious solution of the problem raised by the two principles which are found in conflict in other organisms and states of society." The writers on the whole deem it impossible to assign the myxies with certainty to the animal or vegetable kingdom. If there were a "buffer state" between the two, there they would place them. They appear rather to be a "vagrant tribe" wandering like nomads on either side of a border line, seeming to begin life as animals and end it as vegetables, "a life-history not without some sad analogies in human experience." Amongst the concluding paragraphs we commend to the reader those on Isomorphism and the phenomena of death as especially valuable and far-reaching in their bearing upon life, death and immortality.

Afterthoughts, by Mary Openshaw (London: Simpkin, pp. 298, 6s.), describes the life of a society girl, educated in Paris, among a colony of Friends at "Kendale," in the North of England (no doubt intended for Kendal). Her coming amongst Quakers, and the love affair which follows, greatly disturb the serenity of this quiet folk, but in the end they appear to be the better for the various happenings to which we are introduced in a pleasant, readable manner by the author.

Throughout the book Friends say "thee" for "thou," which is not the way of plain *North-country* Quakerism. A too rigid adherence to "thee" produces some impossible sentences—Matthew Vernon says in Meeting, "Dear Friends, I would ask of thee thy prayers" (p. 178), and his son, John, remarks to his worldly lover and her sister, "Thee must have amused thyself very well at the party"!

Under the title *The Way of the Good Physician*, Dr. Henry T. Hodgkin, Secretary of the Friends' Foreign Mission Association, has written a concise and readable account of Medical Missions, which, though primarily intended for use in Study Circles, possesses many attractions for the general reader. The author shows how widespread is the prevalence throughout non-Christian lands of both ignorance of the principles of medical science, and superstitious beliefs which spell cruelty and neglect towards the sick and diseased. Some of the larger problems

FRIENDS IN CURRENT LITERATURE 187

are touched on, such as the relation of medical missions to the development of the Church in the field and to other branches of missionary effort. (F.F.M.A., 15, Devonshire Street, Bishopsgate, E.C., pp. 136, 1s. net.)

“Cromwell's Quaker Soldiers” is the title of a nine-page article in *The Contemporary Review*, of November, from the facile pen of Mabel R. Brailsford, of Ilfracombe, author of “Quaker Women,” published last spring. Miss Brailsford presents a succinct statement of the reasons why the soldier converted to Quakerism while in the army could not remain there—his denunciation of all other religious beliefs, his refusal of salutations and polite forms of address, and his objection to taking an oath. This statement is illustrated from various occurrences recorded in Fox's “Journal,” and other contemporary literature in print and manuscript.

A very readable life of *William Penn*, by Rupert S. Holland, has appeared (New York: Macmillan, 7 by 4½, pp. 166), specially intended for young people. It is published in the series “True Stories of Great Americans.” There are twelve illustrations. The price is 50 cents, or two shillings.

Most writers of fiction who have ventured to introduce Quaker characters into their books have made some attempt to place them in their historical setting, but Ashton Hilliers (otherwise, Henry Marriage Wallis) brings men of different centuries together in a curious and novel manner, in his latest, *Demi Royal* (London: Methuen, 387 pages). Thomas and Mary Ellwood (married 1669) have been detached from their period and live again in 1805, and in this later period a son has been granted them, and a daughter, but they are as kindly as ever. Isaac Penington (died 1679) has the pleasure of entertaining Stephen Grellet (died 1855), at his house. I. P., “though elderly, was still active and had that day undertaken a long journey” (page 53). The two must have greatly enjoyed this association, as also when journeying together “upon a religious visit to Friends in Lancashire and Yorkshire,” and spending a night with Thomas Ellwood *en route* (page 282).

The Diarist alludes not infrequently and very sympathetically to Stephen Grellet and meets him in Sweden and in Spain (pages 96 and 194), but we think that by this time Grellet's diction could hardly be correctly described as “quaint jargon, half English, half French” (page 334).

Later we read of a visit paid to the writer of the reminiscences which form the book by Stephen Grellet, Isaac Penington, and William Allen, and are introduced to that ever-to-be-remembered service to this country rendered by William Allen and others, by whose financial assistance the Duke and Duchess of Kent were able to land again on

British soil ere their child was born—the daughter who later ascended the British Throne and sat thereon for more than sixty years.

H. M. Wallis writes us that he designed a more Friendly picture for the Publisher's wrapper to his book, but was over-ruled.

“Robinson Crusoe and his Lighthouse” is the title of an article in *My Magazine* for October. In it we learn of the wonderfully ingenious electrical inventions of Edwin O. Catford, in connection with the uninhabited lighthouse more than a mile from Platte Fougère, Guernsey. The Editor has made use of two articles prepared by E. O. Catford—one, a popular account of the lighthouse, and the other, of a more technical character, upon the influence of fog on sound.

In graphic language the story is told of a man who can fling power across the water until it reaches the Lighthouse rock, and there does his bidding. For Mrs. Catford's help a telephone is arranged which summons her, if the baby out in the perambulator should cry!

Everyman's Library No. 724 is devoted to *The Peace of Europe*, *Some Fruits of Solitude* and other writings of William Penn (London: J. M. Dent, 292 pp., 1s. net).

Joseph J. Green has an article in *The Essex Review* for October, on “Saffron Walden Local Authors and Authoresses,” an addendum to an article under the same title in the July issue of this year. The original article by R. Heffer contains mention of but one Friend—George Stacey Gibson (1818-1883)—out of the twenty-six authors treated, whilst Joseph Green includes nine Friends in his list of fourteen.

An account of Joseph Smith, Quaker Bibliographer, whose *parents* at one time were resident at Saffron Walden, occupies about a quarter of the article.

Robert Muschamp, of Radcliffe, has contributed four articles to *The Lancaster Guardian* during the month of November, entitled—“Some Lancaster and District [Quaker] Records of the Seventeenth Century.” The experiences of George Fox and other Friends in North Lancashire and adjacent counties are succinctly presented, and extracts are given from the Fleming Manuscripts, published by the Historical MSS. Commission.

Under the heading, *The Mystery of a Sepulchre*, our Friend, William Richardson Nash, of Carke-in-Cartmel, has caused to be printed some notes on the ancient Friends' Burial Ground, Dunnerdale, North Lancashire, accompanied by a plan of the district and a pretty little sketch of the enclosure, full of trees and backed by hills: “About seventy-five years ago the little Burial Ground was an orchard, but did not prove a success and was turned into a vegetable garden, and Mrs. Joseph Gunson (daughter of the Rev. Edward Tyson, Vicar of Seathwaite) found the place in a dilapidated condition, and, with a view of preserving it, repaired the

wall, put up a new gate, and, about the year 1870, planted it with trees and shrubs, since which time it has been the duty of the tenant of New Close Farm to keep the walls and gate in repair. There are stone ledges for seats built into the walls round three sides, on which Friends could rest while funerals were being conducted." No record of burials in this place has been discovered.

Copies of the pamphlet may be had from W. R. Nash for three-pence each.

War from a Quaker Point of View is the title of a small book of 114 pages by John William Graham, M.A., Principal of Dalton Hall, Manchester (Headley Brothers, 1s. 6d. net). That such a book is timely there is abundant evidence round us in this time of war. The author treats his subject under twenty-four sectional headings, of which the following are a few examples: "The Teaching of Christ," "The Early Fathers," "Early Quakerism and Peace," "Is there a Place for Force?" "The Soldier and the Policeman," "War as a Moral Tonic," "Preparing for the Future," etc. He lays emphasis on the claims of the State on the citizen and upholds the duty of national service wherever it is not in conflict with the higher loyalty to the commands of Christ and the enlightened conscience of the individual. J. W. Graham goes to considerable pains to explain difficult passages in the New Testament, such as the two swords passage (Luke xxii. 35-38). He accepts Dr. Moffatt's general interpretation of this passage, substituting for the thought of prophetic "fulfilment" the more natural meaning that Jesus gave utterance to the words, "Enough, Enough," being too weary to continue His teaching at that time. The book has the merits of being concise and suggestive, and this is as it should be, for in matters of morality and ethics the reader is likely to be benefited most surely as he accepts the seed thought and cultivates it naturally in his own life with the Light from above and the implements of his own experience.

To *The Hibbert Journal* for October, John William Graham contributes an article under the title "The War: a Quaker Apologia." He states the Quaker position thus, "Broadly, we believe that it is our duty and privilege to be faithful to the all-conqueror whose name is Love." J. W. Graham illustrates the Friends' idea of national service in time of war by some account of the Friends' Ambulance Unit and the War Victims' Relief Committee. In the latter part of his article he deals with certain New Testament texts which have so often been interpreted as giving Divine sanction to war. The argument all through is pursued with directness and on a high level, and one feels that the presentation of the subject from the Quaker point of view has been well done.

The Atlantic Monthly for November, page 647, contains a story by Marion Pugh Read, entitled, "Namesakes." Her delicate portraiture of the old-fashioned Quaker child, Mary Ann, and the spirit of Quakerism that it breathes, could scarcely have been so correctly and feelingly drawn except by one raised a Friend.